THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XXXII—No. 9 **July, 1944**

SEEING *that a new order of ages was about to commence and that there was a new chance for freedom and the brotherhood of man, the Adepts laid before the eye of Thomas Paine—who they knew could be trusted to stand almost alone with the lamp of truth in his hand—a "vast scene opening itself to Mankind in the affairs of America." The result was the Declaration, the Constitution for America. The Theosophical Adepts watch the progress of man and help him on in his halting flight up the steep plane of progress. They hovered over Washington, Jefferson, and the other brave freemasons who dared to found a free Government in the West, which could be pure from the dross of dogmatism; they cleared their minds, inspired their pens and left upon the great seal of this mighty nation the memorial of their presence.* —W.Q.J.

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(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

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AUM

How abundantly do spiritual beings display the powers that belong to them! We look for them but we do not see them; we listen but we do not hear them. Yet they permeate all things and there is nothing without them. —CONFUCIUS

THEOSOPHY

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SIMILITUDES

MAN, teaches the occult metaphysics, is the microcosm of the macrocosm. The Greek Protagoras repeated, Man is the measure of all things. He is made in the image of God, taught the Hebrew prophets. Leibniz, in the high noon of the Renaissance, proclaimed the soul of man the mirror of the Universe. Today, as in untold ages past, the sacred voice of the Teacher speaks to the heart of the Disciple, "Look inward: thou art Buddha."

These figures of thought are similitudes of reality which the mind can embrace. By a passage from the universal to the particular, the individual thinker may grope for the feeling of truth in the idea that he embodies the essence and reflects the form of the great paradigm of Nature. A brief interval of godhood may inspire the imperfect mortal who, in contemplation, extends the horizons of self to include the whole sphere of being. In that hour, a new world of existence opens its portals to the rapt perceiver. From the egoic vision come a thousand new meanings for what have been old, even trite, truths. The anthropomorphisms of symbol and legend fall away. He knows forevermore that the nectar sipped on Olympus is no earthly fluid, but a draught of the waters of life. The converse of the Gods, said to belong to every soul released by the slumber of the body, is known as the wordless communion which admits no plurality of hearts. He has seen with the penetrating gaze of Pallas Athene and loved with the unearthly fire of Eros. From Isis unveiled he has learned the awful reverence which the secrets of Nature demand. For him the world's great scriptures have become living similitudes of truth.

Because every monad reflects every other, with a partiality or a completeness that measures its degree of distinctive perception—because every fragmentary ray of life illuminates and mirrors con-

nected portions of its living environment—there is nothing in all experience which is not a similitude of something else. So the senses bring to the mind the pictures of physical existence. The senses are partisans of external nature, revealing the kaleidoscopic symmetries of their delimited world. They tell of things felt, things seen, but nothing of things known. Only the creative order of life can find in the presentations of the senses the similitude of a higher life. From this capacity, and from the need of man, were born the teacher-artists of the race. As the art of India illustrates:

> The sculptured stone was not even remotely considered to be a photograph; it was a symbol, and many other things beside the human body could serve as a symbol, such as a wheel or a lotus. Sculpture was not meant to be a reminder of a human being or of an apotheosis of man, but of something abstract, spiritual, in its reality beyond apprehension by the senses, an ocular reference to universal knowledge that might somehow become comprehensible to humanity.

Every image formed by the creative spirit of man is framed by a super-physical intent. The pyramids are not monuments of stone, but holy writ instructing in the canons of proportion. The epics and sagas of the past are more than the housings of memory; they contain portents of aspiration, revelations of the nobility of soul. Every great drama in the moment of its climax tears somewhat the veil which hides the fane of initiation; every tale of struggle and valiant striving secretes the blood of heroism and transfuses it into the heart of human resolve.

In the mind of the teacher, the casual event becomes an instance of all-pervading law. Blind fortune, he shows, is the dispenser of unerring justice. He reveals the mercy which hides in the womb of pain, the hope implicit in every failure or defeat.

Even death, which strikes fear in the mortal, may be the similitude of another life to the immortal man. The true philosophers, Plato wrote, are always occupied in the practice of dying, wherefore to them least of all is death terrible.

For what, he makes Socrates ask, is purification but the separation of the soul from the body, the habit of the soul gathering and collecting herself into herself from all sides out of the body; the dwelling in her own place alone, as in another life, so also in this, as far as she can;—the release of the soul from the chains of the body?

Every action of the body, every inclination of the mind—all are similitudes of corresponding courses in the life of the soul. Death may be searing agony to the body, but who can fear what is understood to be "just, eloquent and mighty"?

For each plain, plateau and steep ascent of the traveler on the path, the teachers have left appropriate similitudes of the Real. The stern virtues of the ruler are recorded by Marcus Aurelius, but always in profound relation to universal truths. Humility is not an "attitude" in Lao Tze, but the spiritual perception of the Infinite, captured and made manifest in life. Faint tracings of the laws of discipleship, the secrets of the occult schools, may be read in Cicero on Friendship, as though, by a succession of true reflections, the canons of the highest life are made clear to the light of the common man.

Wherever shines the light of Principle, there gleams the divine Akasa, ubiquitous essence of the Manasic host. The scholar's intellectual fire, the homely peasant's understanding smile, the martyr's last fidelity in death, the soldier's intransigent struggle: all these are similitudes of the divinity in man, attesting the sacred compact of fixed loyalty to that great Principle which is His Higher Self.

The world is a Maya, all its powers and forces moving through the web of self-delusion. But the world is also the panoramic scroll of the Logos, and every separate being the spiritual seed of the self-same Whole. From self, and from similitudes of self seen and understood, the mighty labor of evolution is accomplished.

The Veil of Isis

The keys to the biblical miracles of old, and to the phenomena of modern days; the problems of psychology, physiology, and the many "missing links" which have so perplexed scientists of late, are all in the hands of secret fraternities. The answers are there. They may be found on the time-worn granite pages of cave-temples, on sphinxes, propylons, and obelisks. They have stood there for untold ages, and neither the rude assault of time, nor the still ruder assault of Christian hands, have succeeded in obliterating their records. All covered with the problems which were solved—who can tell? perhaps by the archaic forefathers of their builders—the solution follows each question; and this the Christian could not appropriate, for, except the initiates, no one has understood the mystic writing. The key was in the keeping of those who knew how to commune with the invisible Presence, and who had received, from the lips of mother Nature herself, her grand truths. Defying the hand of Time, the vain inquiry of profane science, the insults of the *revealed* religions, these monuments will disclose their riddles to none but the legatees of those by whom they were entrusted with the MYSTERY. Who of our modern, materialistic dwarfs and unbelieving Sadducees will dare to lift the VEIL OF ISIS? —H.P.B.

FROM "CAVES AND JUNGLES"

I

[In "leisure moments" during 1879 and 1880, her first two years in India, Madame Blavatsky wrote, for the *Russian Messenger,* a series of letters which appeared under the general title, "From the Caves and Jungles of Hindostan." In 1892, these letters were translated into English and published as the book of the same name, now out of print. For the benefit of those who cannot obtain the book, we herewith begin a series of extracts from *Caves and Jungles,* selecting those portions which are of paramount interest to theosophists as illuminating the philosophy they study. As will be seen, these selections center around one figure, the "Takur," introduced by H.P.B. as "a gigantic Rajput, whom we had known for a long time by the name of Gulab-Lal-Sing, and had called simply Gulab-Sing."
—Editors, THEOSOPHY.]

I SHALL dwell upon his personality more than on any of the others, because the most wonderful and diverse stories were in circulation about this strange man. It was asserted that he belonged to the sect of Raj-Yogis, and was an initiate of the mysteries of magic, alchemy, and various other occult sciences of India. He was rich and independent, and rumour did not dare to suspect him of deception, the more so because, though quite full of these sciences, he never uttered a word about them in public, and carefully concealed his knowledge from all except a few friends.

He was an independent Takur from Rajistan, a province the name of which means the land of kings. Takurs are, almost without exception, descended from the Surya (sun), and are accordingly called Surya-Vansa. They are prouder than any other nation in the world. They have a proverb, "The dirt of the earth cannot stick to the rays of the Sun." They do not despise any sect, except the Brahmans, and honour only the bards who sing their military achievements. Of the latter Colonel Tod writes somewhat as follows: "The magnificence and luxury of the Rajput courts in the early periods of history were truly wonderful, even when due allowance is made for the poetical license of the bards. From the earliest times Northern India was a wealthy country, and it was precisely here that was situated the richest satrapy of Darius. At all events, this country abounded in those most striking events which furnish history with her richest materials. In Rajistan every small kingdom had its Thermopylae, and every little town has produced its Leonidas. But the veil of the centuries hides from posterity events that the pen of the historian might

have bequeathed to the everlasting admiration of the nations. Somnath might have appeared as a rival of Delphi, the treasures of Hind might outweigh the riches of the King of Lydia, while compared with the army of the brothers of Pandu that of Xerxes would seem an inconsiderable handful of men, worthy only to rank in the second place."

England did not disarm the Rajputs, as she did the rest of the Indian nations, so Gulab-Sing came accompanied by vassals and shield-bearers. Possessing an inexhaustible knowledge of legends, and being evidently well acquainted with the antiquities of his country, Gulab-Sing proved to be the most interesting of our companions.

* * * * *

In the cave, every one slept soundly round the fire except myself. . . . I was unable to sleep, and so watched with increasing curiosity everything that was going on. The Takur, too, was sleepless. Every time I raised my eyes, heavy with fatigue, the first object upon which they fell was the gigantic figure of our mysterious friend. Having seated himself after the Eastern fashion, with his feet drawn up and his arms around his knees, the Rajput sat on a bench cut in the rock at one end of the verandah, gazing out into the silvery atmosphere. He was so near the abyss that the least incautious movement would expose him to great danger.

But the granite goddess, Bhavani herself, could not be more immovable. The light of the moon before him was so strong that the black shadow under the rock which sheltered him was doubly impenetrable, shrouding his face in absolute darkness. From time to time the flame of the sinking fires leaping up shed its hot reflection on the dark bronze face, enabling me to distinguish its sphinx-like lineaments and its shining eyes, as unmoving as the rest of the features.

"What am I to think? Is he simply sleeping, or is he in that strange state, that temporary annihilation of bodily life? Only this morning he was telling us how the initiate Raj-Yogis were able to plunge into this state at will." . . .

My attention became absorbed by the group of three Rajputs before me—by the two shield bearers and their master. I cannot tell why I was specially attracted at this moment by the sight of the long hair of the servants, which was waving in the wind, though the place they occupied was comparatively sheltered. I turned my eyes upon

their Sahib, and the blood in my veins stood still. The veil of somebody's topi, which hung beside him, tied to a pillar, was simply whirling in the wind, while the hair of the Sahib himself lay as still as if it had been glued to his shoulders, not a hair moved, nor a single fold of his light muslin garment. No statue could be more motionless.

What is this then? I said to myself. Is it delirium? Is this a hallucination, or a wonderful inexplicable reality? I shut my eyes, telling myself I must look no longer. But a moment later I again looked up, startled by a crackling sound from above the steps. The long dark silhouette of some animal appeared at the entrance, clearly outlined against the pale sky. I saw it in profile. Its long tail was lashing to and fro. Both the servants rose swiftly and noiselessly and turned their heads towards Gulab-Sing, as if asking for orders.

But where was Gulab-Sing? In the place which, but a moment ago he occupied, there was no one. There lay only the topi, torn from the pillar by the wind. I sprang up: a tremendous roar deafened me, filling the vihara, wakening the slumbering echoes, and resounding like the softened rumbling of thunder, over all the borders of the precipice.

"What is the matter now?" said the calm voice of Gulab-Sing, and I again saw him on the stone bench. "Why should you be so frightened?"

"A tiger! Was it not a tiger?" came in hasty, questioning tones from Europeans and Hindus.

Miss X— trembled like one stricken with fever.

"Whether it was a tiger, or something else, matters very little to us now. Whatever it was, it is, by this time, at the bottom of the abyss," answered the Rajput yawning.

"I wonder the Government does not destroy all these horrid animals," sobbed poor Miss X—, who evidently believed firmly in the omnipotence of her Executive.

"But how did you get rid of the 'striped one'?" insisted the colonel. "Has any one fired a shot?"

"You Europeans think that shooting is, if not the only, at least the best way to get rid of wild animals. We possess other means, which are sometimes more efficacious than guns," explained Babu-Narendro-Das-Sen.

* * * * *

Across the saddle was tied a huge tiger, whose tail dragged in the dust. There were traces of dark blood in his half-opened mouth. He was taken from the horse and laid down by the doorstep.

Was it our visitor of the night before? I looked at Gulab-Sing. He lay on a rug in a corner, resting his head on his hand and reading. He knitted his brows slightly, but did not say a word. . . .

"Here is the body of the tiger to testify that the animal was not killed with a weapon of any kind, but simply by the *word* of Gulab-Lal-Sing. I found it, very easily, in the bushes exactly under our vihara, at the foot of the rock over which the tiger had rolled, already dead. Tigers never make false steps. Gulab-Lal-Sing, you are a Raj-Yogi, and I salute you!" added the proud Brahman, kneeling before the Takur.

"Do not use vain words, Krishna Rao!" interrupted Gulab-Sing. "Get up; do not play the part of a Shudra."

"I obey you, Sahib, but, forgive me, I trust my own judgment. No Raj-Yogi ever yet acknowledged his connection with the brotherhood since the time Mount Abu came into existence."

* * * * *

The Caves of Bagh

. . . Then we reached the fourth cell. Narayan was right, the cells were one straight over the other, and the floor of the one formed the ceiling of the other. The fourth cell was in ruins. Two broken pillars lying one on the other presented a very convenient stepping-stone to the fifth story.

"If Narayan is not mistaken," said the colonel, "this going up and up may continue till tomorrow morning."

"I am not mistaken," said Narayan almost solemnly, "but since my visit here I have heard that some of these passages were filled with earth, so that every communication is stopped; and, if I remember rightly, we cannot go further than the next story."

"In that case there is no use trying to go any further. If the ruins are so shaky as to stop the passages, it would be dangerous for us."

"I never said the passages were stopped by the hand of time. *They* did it on purpose. . . . I mean the brotherhood. . . . The Raj-Yogis. Some of Them live quite close to here. . . . The caves further on are inhabited by *them*. And I have seen them with my own eyes."

"Let us go back!" suddenly shouted the Akali. "My nose is bleeding."

At this very moment I felt a strange and unexpected sensation, and I sank heavily on the ground. In a second I felt an indescribably delicious, heavenly sense of rest, in spite of a dull pain beating in my temples. I vaguely realized that I had really fainted, and that I should die if not taken out into the open air. I could not lift my finger; I could not utter a sound; and, in spite of it, there was no fear in my soul—nothing but an apathetic, but indescribably sweet feeling of rest, and a complete inactivity of all the senses except hearing. A moment came when even this sense forsook me, because I remember that I listened with imbecile intentness to the dead silence around me. Is this death? was my indistinct wondering thought. Then I felt as if mighty wings were fanning me. "Kind wings, caressing, kind wings!" were the recurring words in my brain, like the regular movements of a pendulum, and interiorly under an unreasoning impulse I laughed at these words. Then I experienced a new sensation: I rather *knew* than *felt* that I was lifted from the floor, and fell down and down some unknown precipice, amongst the hollow rollings of a distant thunder-storm. Suddenly a loud voice resounded near me. And this time I think I did not hear, but felt it. There was something palpable in this voice, something that instantly stopped my helpless descent, and kept me from falling any further. This was a voice I knew well, but whose voice it was I could not in my weakness remember. . . .

In what way I was dragged through all these narrow holes will remain an eternal mystery for me. I came to myself on the verandah below, fanned by fresh breezes, and as suddenly as I had fainted above in the impure air of the cell. When I recovered completely the first thing I saw was a powerful figure clad in white, with a raven black Rajput beard, anxiously leaning over me. As soon as I recognized the owner of this beard, I could not abstain from expressing my feelings by a joyful exclamation: "Where do *you* come from?" It was our friend Takur Gulab-Lal-Sing, who, having promised to join us in the North-West Provinces, now appeared to us in Bagh, as if falling from the sky or coming out of the ground.

THE POWER OF THE IMAGE

Take for instance the case of a child born humpbacked and very short, the head sunk between the shoulders, the arms long and legs curtailed. Why is this? His karma for thoughts and acts in a prior life. He reviled, persecuted, or otherwise injured a deformed person so persistently or violently as to imprint in his own immortal mind the deformed picture of his victim. For in proportion to the intensity of his thought will be the intensity and depth of the picture. It is exactly similar to the exposure of the sensitive photographic plate, whereby, just as the exposure is long or short, the impression in the plate is weak or deep. So this thinker and actor—the Ego—coming again to rebirth carries with him this picture, and if the family to which he is attracted for birth has similar tendencies in its stream, the mental picture causes the newly-forming astral body to assume a deformed shape by electrical and magnetic osmosis through the mother of the child. And as all beings on earth are indissolubly joined together, the misshapen child is the karma of the parents also, an exact consequence for similar acts and thoughts on their part in other lives. Here is an exactitude of justice which no other theory will furnish.

—*The Ocean of Theosophy*

NO doubt most Theosophists have passed over these words as an interesting special illustration of a phase of karma, not noting that, since karma can hardly operate by a variety of disconnected channels, the illustration given must represent a *fundamental mechanism.* Patanjali expresses it in the saying that all karma is carried forward in the form of mental deposits. Such mental deposits must necessarily be in the form of "subconscious" memories, and these memories in turn must be either feelings or pictures. Their intensity, hence the magnitude of their effect on future lives, is regulated by the intensity of the original concentration multiplied by its duration.

Because feelings as well as images are involved, and feelings are the basis of personality, just as the image is the basis of form, it then follows that we assume not only the outward aspect of that upon which our concentration was fixed, but also its personal character. It well behooves us, then, to select carefully our friends and enemies, since in each incarnation we tend to embody compositely the psychic fixations of the past! True, we might not object to assuming in a future life the image of the beloved; but would we accept the likeness of an enemy? Especially in this age of ignor-

ance and hallucination, one is all too apt to love that which in a wiser future, may not be found lovable at all.

The key to many mysteries will be found in this idea of the power of an image. A Judas, perhaps, will not merely find himself upon the cross in a future life, but he may also find himself wearing the face of the betrayed Master! Hardly, however, to the deception of the discerning. The Borgia family, monsters of vice in its extreme forms, were lovely in face and figure—as a graven image is lovely. That beauty brought death, sorrow and destruction to many. But there were also many who saw the hell-fire glowing through that seemly marble, and took heed to pass by on the other side of the street. What wrought those deceiving forms—the loves, or the hatreds of the past?

To a man standing on a city street corner with a discerning eye, the passing crowd is a phantasmagoria, a grim Mardi Gras of caricatures of the human form as it should be. Among many "primitives" and among many rural populations this is not so. Sometimes the artistic mind must gain the impression that civilization is a malforming disease. The truth is that the "primitive" is as yet karmically unburdened by a heritage of ill-conceived mental deposits, which will twist awry his simulacrum in the womb. He is the inheritor of the particular version of prototypal man natural to his spiritual line of descent. At the other end of the scale, on the high ascending arc, stands the Mahatma, who has passed through all these phases of personal karma, freed himself from the endless "meditations with a seed" which give us our distorted forms and faces, and has *regained* the natural heritage of the prototypal image, the "ideal man," never again to lose it.

There are many among civilized men whose faces can meet no standard of physical beauty, yet to whom all discerning minds are drawn by a nameless attraction, by some perception of the *inner* image, the formless form composed of right thought, will and feeling, which is the harbinger of a future birth in which the inner and the outer shall come into harmony. The same mind that recognizes these interior sattvic forces will recognize with equal facility, and avoid, the soulless beauty of certain others. The "Dakini," the primeval "Liliths" of the ancient days of human evolution, lovely in outer form, animal and soulless in mind and heart, are still with us!

The inherited image is not only of person but of circumstance. We have enjoyed lovely scenes, and longed to fix them in mind

forever; in latter days their haunting beauty draws us again to their life, where we find ever a longing, a search never quite satisfied, yet spun through with threads of unearthly glory. Or in dark halls and alleys we have fallen into sordid ways, and in their rebuilt counterparts we find ourselves fated to labor, amid hunger for better things.

Let a man search his heart of today: it is not hard to find there the prints of his form and nature of tomorrow, to glimpse the scenes amid which his next life will be spent!

Ennobling Names

Whoever has a great love for an art or science not only finds delight in the results, but their very names have a sort of magic power with him. Whoever feels a love for another person is moved whenever he thinks of that person or repeats the name of that person. The gambler, in spite of all the arguments against his infatuation made by others, and often, indeed, by himself, always beholds dice and cards before his eyes. The drunkard only needs, in order to be made thirsty, to hear the name of wine. The miser lives in the vision of his ducats and dollars, the ambitious man upon the insignia of fame and the plaudits of the multitude, the courtier upon his orders and titles, and in all these cases, not only are the things themselves concerned, but the names have become idolized. Now suppose that one should, instead of swimming in the depths, fill spirit and soul with exalted and divine ideas and names, can other than most beneficent results follow? Indeed, could a person be a genuine Christian without the life of Christ, and even his name, becoming animate in spirit and soul? Therefore there is no nonsensical or unreasonable practice in this; on the contrary, every one should be made aware of this simple method, which is founded upon human nature and is confirmed by experience, that he may attain the means of ennobling his nature, of directing his energies towards the highest end of his life, and reaching this end with certainty.

—J. Kernning

GERMS OF ADEPTSHIP

A SCIENTIFIC scoffer who doubted the existence of Adepts once requested that he be shown an Adept, in which case he said he would believe. Asked by the proponent of the theory what an Adept would look like, he replied, "How should I know, never having seen one?" The natural retort of the other was: "How then, even if shown such a being, could you be certain it was an Adept you were seeing?"

The point in question is pertinent to the position of many students today, both outside and in the ranks of theosophists, who possess not the faintest idea of the nature of those Great Souls who stand, or should stand, as ideals to the whole human race. How is one ever to aspire, in the truest sense of the word, unless he knows what it is toward which he aspires? How move in the direction of a worthy goal unless that goal be clearly reflected and envisioned in mind and soul? Because of lack of knowledge on this subject, most men forfeit not only the help such Beings are always ready to give, but also the power and uplift that naturally flow through a mind firmly rooted in a high ideal.

William Q. Judge made the statement that every human being has the germ of all the powers attributed to the Adepts, but because we think of Them as flying tricksters or roaring gods, we search our natures in vain for any semblance of the coveted seeds. Even among those who believe in Adepts, some think especially of their extraordinary phenomenal powers. Mind reading, hypnotism, and the moving of objects without physical contact, are pointed to as the chief characteristics of Their natures, as marks by which such Beings may be known. Is it any wonder, therefore, that we are unable to find within ourselves the holy germs of Adeptship, that many an unwary student has been led into all sorts of weird and dangerous practices? Courses by the dozens are sold every day in various forms of Hatha Yoga (practical mortification of the body) under the guise of elementary lessons in Adeptship.

The marks of the Adept, in reality, are spiritual knowledge, universal compassion and unselfish work for mankind, and verily until these "marks" are seen and appreciated, we should not recognize an Adept if we saw one. As Mr. Judge said, one could live for years in the same house with an Adept and never be aware that He was anything other than an ordinary mortal.

How is a true sense of evaluation to be acquired? Why have we been led into the false idea that phenomenalism and wonderment are of greater worth than knowledge, good judgment, and virtue? There is only one answer to be made. If we fail to see value in the simple ability to act wisely, it is perhaps because we ourselves have not attempted to earnestly apply principles in our own lives. If we are unable to give credit to one who is always calm, compassionate and kind, it can only mean that we ourselves have never tried to go through a single day unruffled and controlled. If we see no virtue in days and months and years spent in impersonal work for a Cause, it can be for no other reason than that our own lives are still devoted to the personal and transitory. Study of Theosophy and efforts to apply it bring into operation the highest discriminative powers of the Soul, and make active that sense of evaluation which is true discernment.

Germs of Adeptship, therefore, are not to be found in some ridiculous form of posture, but in the simplest traits of the human heart. Those high resolves and good intentions that we had some time ago—have they been pushed to their highest power? Those little tokens of respect naturally shown toward people whom we like—can these be enriched, developed, and expanded, so as to include the whole circle of people we contact? Those occasional humanitarian thoughts and strong impulses we feel which urge us to work impersonally for our fellow-men—are these but earthly things? Or are they seeds of Adeptship born on the heights of Heavenly Man, seeds springing from the realm of Higher Mind. Like all seeds, they must be rooted, cultivated, grown, for unless tended and nurtured with proper care, the seeds of soul growth become choked by the weeds of desire.

True soul progress is not the acquiring of new and strange powers, but the controlling and perfecting of those we have. Consider the power of *Dharana,* spoken of in the *Voice of the Silence* as the sixth stage of spiritual evolution. It is defined as "the intense and perfect concentration of the mind upon some one interior object, accompanied by complete abstraction from everything pertaining to the external Universe, or the world of the senses." This is an Adept virtue, we may say, far beyond the ability of the average man to express. Yet, it is one that we all use, or suffer to operate, every day of our lives. We often have the experience of "getting something on the mind," as we say, and then finding it almost impossible to "get it off." Some men will live through hours or days of extreme

worry, of agonizing remorse over some past mistake, and be unable to place the mind upon anything else. This is involuntary concentration. When we have gained the ability to exercise this faculty consciously and at will, when we can fix the mind as intensely on an object of our choosing as we now allow it to remain on those subjects that force themselves upon our attention, then we may be said to be possessor of an Adept power. Think of the beneficence of a mind thus mastered and controlled, of the freedom from fear, and insight into principles that could be had by even an hour, much less days, of such consciously directed thought!

Consider further that magnificent power of the Adept to look into the hearts of men, to see the good that is there, to stimulate and encourage the worthwhile traits. Each man has this power in some degree, for we have all observed how easy it is to overlook the bad and see the good in someone who has died, or to point out to new friends the wonderful qualities of "the folks back home." Old friends may be backward, ignorant and wholly uncultured, but we quickly explain that "here you find hearts of gold, hearts untouched by the gloss of convention. Here you find honor, sincerity, genuineness." In thus giving only the bright side of our memories of them, we are right, for the shining side is the Real in any man. But why not apply the same principle to those around us now, to our friends while they are living? We can cultivate the habit of seeing the good, instead of always looking for the bad, of encouraging men along the line of their noble qualities instead of criticizing defects.

The story is told of a group of disciples taking a stroll with their beloved Master. When they chanced upon the decaying carcass of a mongrel dog, each proffered some remark with a shudder of disgust. The Master said only: "What perfect teeth the dog had."

Adepts are not abnormal creatures wholly foreign to the human strain. *They are men* in whom the best and highest of the human heart has been nurtured and matured. They are the prototype and fulfillment of everything real toward which any man may aspire. All men have the same unchanging prototype, for the etheric pattern of Heavenly Man is the guiding model for every living soul. There is not a man but has within his heart the germs of many noble qualities which, if pushed even part way along the road to fruition, would astound the most credulous of believers. The theosophist agrees with the poet Bailey, author of *Festus,* that the human heart has not yet fully uttered itself, and that we have never attained or even understood the extent of its powers.

OCCULT ARTS

I: Precipitation

THE word "precipitation" means to throw upon or within. This term is used in chemistry to describe the fact of a substance, held or suspended in fluid, being made to disengage itself from the intimate union with the fluid and to fall upon the bottom of the receptacle in which it is held; in the use of applied electricity it may be used to describe the throwing upon a metal or other plate, of particles of another metal held in suspension in the fluid of the electric bath. These two things are done every day in nearly all the cities of the world, and are so common as to be ordinary. In photography the same effect is described by the word "develop," which is the appearing on the surface of the sensitized gelatine plate of the image caught by the camera. In chemical precipitation the atoms fall together and become visible as a separate substance in the fluid; in photography the image made by an alteration of the atoms composing the whole surface appears in the mass of the sensitized plate.

In both cases we have the coming forth into visibility of that which before was invisible. In the case of precipitation of a substance in the form of a powder at the bottom of the receptacle containing the fluid, there is distinctly, (*a*) before the operation an invisibility of a mass of powder, (*b*) upon applying the simple means for precipitation the sudden coming into sight of that which was before unseen.

And precisely as the powder may be precipitated in the fluid, so also from the air there can be drawn and precipitated the various metals and substances suspended therein. This has been so often done by chemists and others that no proofs are needed.

The ancients and all the occultists of past and present have always asserted that all metals, substances, pigments, and materials exist in the air held in suspension, and this has been admitted by modern science. Gold, silver, iron and other metals may be volatilized by heat so as to float unseen in the air, and this is also brought about every day in various mines and factories of the world. It may therefore be regarded as established beyond controversy that as a physical fact precipitation of substances, whether as merely carbon or metal, is possible and is done every day. We can then take another step with the subject.

Note.—This article was first printed by William Q. Judge in *The Path* for October, 1893.

Is it possible to precipitate by will-power and use of occult laws upon a surface of wood, paper, metal, stone, or glass a mass of substance in lines or letters or other combinations so as to produce an intelligible picture or a legible message? For modern science this is not possible yet; for the Adept it is possible, has been done, and will be still performed. It has also been done unintelligently and among mediums as mere passive agents or channels, in the ranks of European and American spiritualists. But in this latter case it has the value, and no more than that, of the operations of nature upon and with natural objects, to be imitated by conscious and intelligently-acting man when he has learned how, by what means, and when. The medium is only a passive controlled agent or channel who is ignorant of the laws and forces employed, as well as not knowing what is the intelligence at work, nor whether that intelligence is outside or a part of the medium.

The Adept, on the other hand, knows how such a precipitation can be done, what materials may be used, where those materials are obtainable, how they can be drawn out of the air, and what general and special laws must be taken into account. That this operation can be performed I know of my own knowledge; I have seen it done, watching the process as it proceeded, and have seen the effect produced without a failure. One of these instances I will give later on.

Precipitation of words or messages from Adepts has been much spoken of in the Theosophical Society's work, and the generality of persons have come to some wrong conclusions as to what they must be like, as well as how they are done and what materials may be and are used. Most suppose as follows:

1. That the precipitated messages are on rice paper;

2. That they are invariably in one or two colors of some sort of chalk or carbon;

3. That in every case they are incorporated into the fibre of the paper so as to be ineradicable;

4. That in each case when finished they came from Tibet or some other distant place invisibly through the air.

5. That all of them are done by the hand of the Adept and are in his handwriting as commonly used by him or them.

While it is true in fact that each of the above particulars may have been present in some of the cases and that every one of the above is possible, it is not correct that the above are right as settled facts and conclusions. For the way, means, methods, con-

ditions, and results of precipitation are as varied and numerous as any other operation of nature. The following is laid down by some of the masters of this art as proper to be kept in mind.

(*a*) A precipitated picture or message may be on any sort of paper.

(*b*) It may be in black or any other pigment.

(*c*) It may be in carbon, chalk, ink, paint, or other fluid or substance.

(*d*) It may be on any sort of surface or any kind of material.

(*e*) It may be incorporated in the fibre of the paper and be thus ineffaceable, or lie upon the surface and be easily eradicated.

(*f*) It may come through the air as a finished message on paper or otherwise, or it may be precipitated at once at the place of reception on any kind of substance and in any sort of place.

(*g*) It is not necessarily in the handwriting of the Adept, and may be in the hand comprehended by the recipient and a language foreign to the Adept, or it may be in the actual hand of the Adept, or lastly in a cipher known to a few and not decipherable by any one without its key.

(*h*) As a matter of fact, the majority of the messages precipitated or sent by the Adepts in the history of the Theosophical Society have been in certain forms of English writing not the usual writing of those Adepts, but adopted for use in the Theosophical movement because of a fore-knowledge that the principal language of that movement would for some time be the English.

Some messages have been written and precipitated in Hindi or Urdu, some in Hindustani, and some in a cipher perfectly unintelligible to all but a few persons. These assertions I make upon personal knowledge founded on observation, on confirmation through an inspection of messages, and on logical deduction made from facts and philosophical propositions. In the first place, the Adepts referred to—and not including silent ones of European birth—are Asiatics whose languages are two different Indian ones: hence their usual handwriting is not English and not Roman in the letters. *Secondly,* it is a fact long suspected and well known to many both in and out of the Theosophical Society, that the Fraternity of Adepts has a cipher which they employ for many of their communications: that, being universal, is not their handwriting. *Thirdly,* in order to send any one a precipitated message in English it is

not necessary for the Adept to know that language; if you know it, that is enough; for, putting the thought in your brain, he sees it there as your language in your brain, and using that model causes the message to appear. But if he is acquainted with the language you use, it is all the easier for the Adept to give you the message exactly as he formed it in his brain at first. The same law applies to all cases of precipitation by an alleged spirit through a medium who does not know at all how it is done; in such a case it is all done by natural and chiefly irresponsible agents who can only imitate what is in the brains concerned in the matter.

These points being considered, the questions remain, How is it all done, what is the process, what are the standards of judgment, of criticism, and of proof to the outer sense, is imposition possible, and, if so, how may it be prevented?

As to the last, the element of faith or confidence can never be omitted until one has gotten to a stage where within oneself the true standard and power of judging are developed. Just as forgery may be done on this physical plane, so also may it be done on the other and unseen planes and its results shown on this. Ill-disposed souls may work spiritual wickedness, and ignorant living persons may furnish idle, insincere, and lying models for not only ill-disposed souls that are out of the body, but also for mere sprites that are forces in nature of considerable power but devoid of conscience and mind. Mind is not needed in them, for they use the mind of man, and merely with this aid work the hidden laws of matter. But this furnishes some protection illustrated in the history of spiritualism, where so many messages are received that on their face are nonsense and evidently but the work of elementals who simply copy what the medium or the sitter is vainly holding in mind. In those cases some good things have come, but they are never beyond the best thought of the persons who, living, thus attempt to speak with the dead.

Any form of writing once written on earth is imprinted in the astral light and remains there as model. And if it has been used much, it is all the more deeply imprinted. Hence the fact that H.P.Blavatsky, who once was the means for messages coming from the living Adepts, is dead and gone is not a reason why the same writing should not be used again. It was used so much in letters to Mr. Sinnett from which *Esoteric Buddhism* was written and in many other letters from the same source that its model or matrix is deeply cut in the astral light. For it would be folly and waste of time for the Adepts to make new models every time any one died.

They would naturally use the old model. There is no special sanctity in the particular model used by them, and any good clairvoyant can find that matrix in the astral light. Hence from this, if true, two things follow: (*a*) that new communications need not be in a new style of writing, and (*b*) there is a danger that persons who seek either clairvoyants or mesmerized *lucides* may be imposed on and made to think they have messages from the Adepts, when in fact they have only imitations. The safeguard therein is that, if these new messages are not in concordance with old ones known to be from their first appointed channel, they are not genuine in their source, however phenomenally made. Of course for the person who has the power inside to see for himself, the safeguard is different and more certain. This position accords with occult philosophy, it has been stated by the Adepts themselves, it is supported by the facts of psychic investigation inside the ranks of Spiritualism, of Theosophy, of human life.

It is well known that mediums have precipitated messages on slates, on paper, and on even the human skin, which in form and manner exactly copied the hand of one dead and gone, and also of the living. The model for the writing was in the aura of the enquirer, as most mediums are not trained enough to be able independently to seek out and copy astral models not connected with some one present. I exclude all cases where the physical or astral hand of the medium wrote the message, for the first is fraud and the second a psychological trick. In the last case, the medium gazing into the astral light sees the copy or model there and merely makes a *facsimile* of what is thus seen, but which is invisible to the sitter. There is no exemption from law in favor of the Adepts, and the images they make or cause to be made in astral ether remain as the property of the race; indeed in their case, as they have a sharp and vivid power of engraving, so to say, in the astral light, all the images made there by them are deeper and more lasting than those cut by the ordinary and weak thoughts and acts of our undeveloped humanity.

The best rule for those who happen to think they are in communication with Adepts through written messages is to avoid those that contradict what the Adepts have said before; that give the lie to their system of philosophy; that, as has happened, pretend that H.P.B. was mistaken in her life for what she said and is now sorry. All such, whether done with intention or without it, are merely *bombinans in vacuo,* sound that has no significance, a confusion between words and knowledge delusive and vain altogether.

And as we know that the Adepts have written that they have no concern with the progress of selfish science, it must be true that messages which go on merely to the end of establishing some scientific proposition or that are not for the furtherance especially of Brotherhood cannot be from them, but are the product of other minds, a mere extension through occult natural law of theories of weak men. This leads to the proposition that:

Precipitation of a message is not *per se* evidence that it is from one of our White Adepts of the Great Lodge.

MAN'S MAGNETIC FORCE

The Magnetic force in man is not the same force as the electricity of modern science, although having a great similarity in its operations to that subtle agent. The second principle of man—*prana* or vitality—is the one concerned in the production of mesmeric phenomena, and a careful consideration of what has been said about that principle in these columns may be studied with profit in this connection. The mesmeric fluid or vitality is matter in a subtle supersensuous state and permeates the whole of the outer man, from the constituents of which it is generated by the action of the spleen—an organ quite unknown in its functions to science. One of the arguments advanced by the German atheist Struthers against the existence of an intelligent God is the presence of this "useless organ," as he considers it, in the human body. This point no theistic man of Science could disprove. But irrespective of a "personal god," as all occultists know, there is nothing useless in Nature. The spleen is the reservoir of animal magnetism and the original centre of the force which evolves the astral man. Considering the long ages for which all knowledge of these things, theoretical or practical, has disappeared from Europe, it is no wonder that in the Western world, under the well-known physiological law, the spleen should have fallen into a state of atrophy.

—D. DHAR K.
(A Chela)

The Theosophist, December, 1883.

AMONG YOUTH - COMPANIONS

NO, I don't particularly like the way 'civilization' is going," Ben admitted to his friend, Martinez, as they settled down to "catch up" on each other after two years' separation. "You ask, What am I going to do about it? What *can* I do about it? It's just Karma that this chaos and confusion should happen to us, and we simply have to take it as it comes."

"That sounds as if you believed Karma to be something or somebody that does things to us." Martinez entered a mild protest. "Like a Personal God whose punishments and rewards are unrelated to justice, merit or responsibility. Actually, Karma in itself does nothing but adjust actions and reactions. It is an impersonal and, you might say, automatic process which we set in motion by thoughts and actions, and which operates with absolute impartiality. We cause our own Karma."

"But isn't Law a great universal force?" Ben asked. "If so, how can mere human beings affect it?"

"Law is a universal force in nature," Martinez said, "but it is also a force in man. The law man's spirit obeys is its own law—how could it obey a law foreign to its nature? Law is the way life acts, and when life acts consciously and independently, as it does in man, then the being creates individual karma. How can mere human beings affect Law? All beings, of whatever degree, and inhabiting no matter what form of life, affect, use and operate law all the time. Every motion is according to law, everything in the universe moves in some way, and so everything employs law."

"Yes, that's all very well, but take the laws of the solar system. Certainly man can't affect *them!* The rotation of the planets is surely beyond human control."

"Well, now, Ben, you used to be quite interested in Mr. Judge's *Ocean of Theosophy*. Do you know what he says about the beginning of our solar system, and the establishment of its term of life and cycle of activity? He says that the force at work in the universe and the force which determines the great cycle of its duration is 'that of man himself considered as a spiritual being.' Man makes the cycles, all the cycles. He causes the beginning and end of worlds and systems of worlds, for these are only fields of operation for the soul, and when they can no longer serve the purposes of soul evolution, their existence is terminated, and a new field for experience is evolved.

"We don't often think of man as a spiritual being, of all men as participating in the One Spirit, and that's why the conception of man as the mover of planets seem strange to us. It is interesting to remember, however, that for the Greeks, the gods were just that—the movers of the planets, and their word for 'god,' *theos,* comes from the verb meaning to move. Once the laws of any particular period of manifestation are established, of course, they are immutable for that period. They can't be changed by the whim of man as a *personal* being."

"Then aren't we saying the same thing?" Ben asked. "We as individuals live in a universe whose action is governed by laws beyond our control."

"The point is not that the law is beyond our control, but that our individual actions are within our control," Martinez replied. "It is our actions and the results of our actions which concern and affect us, for life and the circumstances of life are something more than a haphazard concatenation of unaccountable phenomena—if the law of Karma means anything at all. If we did not act, we could not possibly attract reactions. If we did not act, the law could not work upon us, for it would have nothing to work through. A pair of scales may be always available for weighing objects, but unless there is something to be weighed, the law of balance remains as a latent power. It is true that the law of Karma is eternal, but it does not initiate action: only beings can do that. An old aphorism states that there can be no karma without beings to make it and feel its effects."

"I must admit, Martinez, that I'm just not able to see that idea."

"All right," said Martinez, "let's talk about your idea. I'd be interested to know what kind of a philosophy of life it entails. You believe our fate or destiny is something that happens to us with no reference to any responsible causation on our part. Is there any tie-up with reason in your scheme? Can you explain why people's destinies differ, why our sense of justice is so often outraged by the injustices suffered by those who apparently deserve them least, and the surprising fate of those who are unjust and yet seem to escape retribution?"

"No," Ben replied, "I can't explain those problems, but then, it is not for human finite minds to fathom the Law of the universe."

"Well, do you have an incentive to progress in understanding and knowledge? Do you hope to advance in soul evolution, and if

so, how can you do it as long as you do not have any responsibility for your own destiny? It is said that the wise man, having reached perfection, takes part in the actual government of the world. Is that possible, do you think?"

"I haven't thought much about that aspect of the question," Ben said.

"But you do see that there is the impulse to progress in every being, don't you?" Martinez asked. Ben nodded, and Martinez went on: "Why is that? If human beings are not expected to exercise initiative, but only to accept what Law brings them with as good grace as they can, why do they have this universal urge to move onward and upward in evolution? Why do they have minds that seek to understand the processes of life, if it is not necessary or possible for them to do so? Why weren't men made like the lower kingdoms, to follow natural impulse undeviatingly, to fulfill the law of their life unquestioningly? That would seem to be the most logical scheme for a universe where Law rules without any help from beings, human or otherwise."

"You left me behind a long time ago, my friend," laughed Ben. "I just haven't figured out things the way you have. Besides, I'm still puzzling over that idea of our making the Law act. Curious, but I can't seem to get my mind around that notion."

"Perhaps an analogy will help," Martinez suggested. "What seems to be troubling you is the thought that man can direct a force bigger than he is, isn't that right? But consider that men are constantly operating great forces which they have not created. They use electricity—the merest child can direct the flow of electric current, and cause that current to produce a certain effect. He did not make the force, but he is responsible for its action, because he turns the switch. We move, and in moving we employ the laws of motion. We did not create those laws, but whatever happens as a result of our using them, is *our karma*. We act, and the principle of balance in the universe weighs out the equal and opposite reaction, which, we may say, returns to us the current of motion, emotion or thought we originally sent out. Every effect, in turn, leads to a new cause—"

"There you have it," Ben interrupted. "What's that but fatalism—a whole chain of events that grow out of each other according to law?"

"It is fatalism on the effect side of action, but it is free-will on the causal side," Martinez pointed out, "and that is not true fa-

talism. You are fated to receive certain results from certain actions, but there is no fate which compels you to perpetuate that line of causation, if you do not choose to."

"How can you stop it, though? The effect is going to come whether you want it or not."

"You bet it is!" Martinez exclaimed. "You don't stop it before it comes,—you stop it *when* it comes. That is," he continued, "the new cause grows out of the old effect not through its own sweet will, but according to the form you shape it into by your attitude of mind. You know that what may seem to be the same occurrence is met by two individuals in two different ways, just because they are individuals. No two beings take identical roles in any great social event—each man has his own place, determined by his own stake in the situation. We invest the circumstances of our life with our personal deposits of thought and feeling, so to say. These are credited to our account, and no one but ourselves can receive the return on our investments. When the 'returns come in' it is we who reinvest our psychic and mental force in other, further actions.

"The darkest hour is always before dawn, and at the crack of doom, when our 'fate' seems most overpowering, we have our greatest opportunity to exercise our free-will. After an effect has come to us, and before a new cause is sent out, the mold of our future karma is pliable to our impression, and plastic to our will. That is the crucial moment in every cycle of action and reaction, for that is the moment of choice. Those things we have done in angry moods, in resentment, despair or hatred, will tend to revive those moods in us when they come home to roost. If we submit to their suggestion, we re-energize those currents yet again, but if we meet the present with 'confidence, calmness, hope, courage and intelligence,' we will be storing up encouragements instead of discouragements for the future."

"I won't say I 'see' the idea yet, but at least I have something to think about," Ben said. "I'd like to get hold of that attitude of mind, however, for it brings up important considerations and with it you can tackle problems I haven't even thought about. Also, I can understand now why you led off with that poser about what I was doing to make the world better—although you certainly took me by surprise!"

"Sorry to have startled you," returned Martinez, with a smile, "but the question is such a natural one in the light of Theosophy

that I never thought about your finding it strange. The idea of Karma means a lot in a man's life, as you will see when you work out some of its implications. Individual freedom of choice means that man has responsibility and power and a future as glorious as his highest hopes can envision, and his greatest endeavours attain. Free-will means that man is a god, with the destiny of a god, if he will shape it so."

The First Race

"Man must not be like one of us," say the *creative* gods, entrusted with the fabrication of the lower animal—but higher. Their creating the semblance of men out of their own divine Essence means, esoterically, that it is they who became the first Race, and thus shared its destiny and further evolution. They *would* not, simply because they *could* not, give to man that sacred spark which burns and expands into the flower of human reason and self-consciousness, for they had it not to give. This was was left to that class of Devas who became symbolised in Greece under the name of Prometheus, to those who had nought to do with the physical body, yet everything with the purely spiritual man.

Each class of Creators endows man with what it has to give: the one builds his external form; the other gives him its essence, which later on becomes the Human *Higher Self* owing to the *personal exertion of the individual;* but they could not make men as they were themselves—perfect, because sinless; sinless, because having only the first, pale shadowy outlines of attributes, and these all perfect—from the human standpoint—white, pure and cold as the virgin snow. Where there is no struggle, there is no merit. Humanity, "of the Earth earthy," was not destined to be created by the angels of the first divine Breath: therefore they are said to *have refused* to do so, and man had to be formed by more material creators, who, in their turn, could give only what they had in their own natures, and no more. Subservient to eternal law, the pure gods could only project out of themselves *shadowy* men, a little less ethereal and spiritual, less *divine and perfect* than themselves—shadows still. The first humanity, therefore, was a pale copy of its progenitors; too material, even in its ethereality, to be a hierarchy of gods; too spiritual and pure to be MEN, endowed as it is with every *negative (Nirguna)* perfection. Perfection, to be fully such, must be born out of imperfection, the *incorruptible* must grow out of the corruptible, having the latter as its vehicle and basis and contrast. —H.P.B.

CITIES UNDER CITIES

THE theory that the remains of ancient cities exist under those of the present is not a new one. Dr. Schliemann held it and working upon the clues found in Homer unearthed the buried Troy. Some have held it in respect to London, asserting that St. Paul's stands over the ruins of an old Pagan temple, and Roman ruins have been excavated in different parts of England. In India there is a mass of traditions telling of many modern cities said to stand over ancient ones that lie buried intact many feet below the present level. *Lucifer* for September noticed the "find" of an Amorite fortress sixty feet below the surface, with walls twenty-eight feet thick. It is well known to those who enjoyed intimate conversations with H.P.Blavatsky that she frequently gave more detailed and precise statements about great cities being built on the exact spots where others had stood long ages ago, and also about those over which only villages stand now. And as the constant explorations of the present day—reaching almost to the North Pole—give promise that perhaps soon the prophecies about revelations from mother Earth made by her will be fulfilled, I am emboldened to give the old theory, very likely known to many other students, to account for this building and rebuilding of cities over each other after such intervals that there can be no suspicion of communication between present and past inhabitants.

As man's civilization has traveled around the globe many times, filling now one country and now another with populous places, creating an enormous metropolis here and another there, his influence has been left on nearly every spot upon the earth, and that as well upon lands now beneath the seas as on those above them. If we can imagine the first coming of a population to a place never before inhabited, the old theory asks us to believe that certain classes of elementals—called *devas* generically by the Hindus—are gathered over the place and present pictures of houses, of occupations, of busy life on every hand, and, as it were, beckon to the men to stay and build. These "fairies," as the Irish call them, at last prevail, and habitations are erected until a city springs up. During its occupation the pictures in the astral light are increased and deepened until the day of desertion arrives, when the genii, demons, elementals, or fairies have the store of naturally impressed pictures in the ether to add to their own. These remain during the abandonment of the place, and when man comes that way again the process is repeated. The pictures of buildings and human activity act telepathically upon the new

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brains, and the first settlers think they have been independent thinkers in selecting a place to remain. So they build again and again. Nature's processes of distributing earth and accumulating it hide from view the traces of old habitations, giving the spot a virgin appearance to the new coming people. And thus not only are cities built in advantageous positions, but also in places less convenient.

Evidence is accessible and plentiful in every country to show that the winds, the trees, birds, and beasts can in time cover over completely, while leaving them intact, the remains of roads and buildings once used and occupied by man. In Central America there are vast masses of ruins among which trees of considerable girth are now growing. In other districts the remains of well-made roads are sometimes found creeping out from tangled underbrush and disappearing under a covering of earth. At Elephanta near Bombay, and in other places in India, the earth has been blown gradually under pillars and gateways, rendering entrance impossible. On the Pacific Coast, in one of the Mexican States, there is old and new San Blas, the one on the hill, deserted and almost covered with trees and debris of all sorts which is surely constructing a covering that will ere long be some feet in thickness. So without regard to volcanic eruptions or landslides, which, of course, suddenly and forcibly overlay a city, it is quite possible for Nature, through her slower processes, to add to thickness of earthy covering at any place abandoned by man, and the very best illustration of this is in the coral islands, which rise out of the ocean, to be soon covered with earth and trees.

But, our ancient theory says, no process of a mechanical or physical kind has any power over the pictures impressed in the retentive ether, nor over those classes of elementals which find their natural work in presenting pictures of cities and buildings to the receptive brain of man. If he is materialistic he will recognize these pictures only subconsciously. But the subconscious impressions will translate themselves into acts, just as hypnotized subjects respond to a suggestion they have no memory of. When, however, these elementals encounter a race of men who are psychically developed enough to see not only the pictures, but also those entities which present them, it will then result that a conscious choice will be made, leading to a deliberate selection of one place for building on and the rejection of another.

I present this interesting old theory without proof, except such as can be obtained by those few persons who are themselves able to see the devas at work on their own plane. —BRYAN KINNAVAN

EVOLUTIONARY REQUIREMENTS

THE impulse of life everywhere and always is toward freedom of the spirit, freedom from form. Under the impulse of the Monad, the kingdoms of nature are moved to evolve more and more perfect instruments for the progressive incarnation of intelligence, so that the spirit of life, repressed by the lower forms, may be expressed by the higher. Escaping the confines of crystalline structure when its perfection is achieved, the Monad enlivens the growing cell until the creative adaptations of form to function have been exhausted in the plant world. Then the life-being removes to the animal kingdom, where natural evolution is completed. Now the processes of conscious evolution must supervene. The Monad passes out into the stage of the thinker, and the labor to free the Spirit becomes an individual responsibility.

As the journey proceeds, man perceives that the path to final liberation is essentially a solitary one for each soul. From experience he learns that human progress is not made among men as groups, but only as individuals, who, though they may associate with others, act on their own initiative. In the human kingdom, the evolutionary requirement is self-reliance, and the only gains man makes are the steps he takes of his own volition and inspiration. Those efforts alone for which he assumes responsibility will contribute to his spiritual education,—never the work, however worthy it may seem, that is conceived and directed by another.

The path toward freedom is the way out of the habit of dependence, which takes many subtle forms. Man may depend upon another person, on a belief or theory, on an ideal or principle, on a hope or plan, or on himself, his intelligence, ability or good fortune. Some forms of dependence persist for years, undisturbed by the alterations in the individual's personal history. Iu other cases, though his sense of security has been invaded by doubt and despair, the believer is able to maintain his fixture of faith. But sometimes, and all too often in an age of moral and mental cataclysms, the shock of events breaks the man away from the support he depends upon, as an earthquake makes a chasm where once the ground was whole.

If he depends upon a person, that one may depart by death or through faithlessness, or by removal to another scene. A belief or theory may prove erroneous, and he be forced to abandon it, much as he fears or dislikes the fact. Long years of fruitless effort may result in an overwhelming pessimism which causes a man to desert

his ideal. The inexplicable recalcitrance of his fellow-men may wear away a being's confidence in, and devotion to a principle, and at last he sees only a barren hope and a plan that failed.

No normal person ever completely loses faith in himself, though grave moments of uncertainty may assail his self-confidence, and a succession of tragedies unsettle his natural optimism. There is about the human being an amazing resiliency with which he survives pressures of sorrow and suffering such as he would not think himself able to endure. The time comes when he must withstand them, and he does—how, even he may not know. Suffering brings questioning, and the spur of the mysterious, the unaccountable, the strange and fantastic in saddening misfortunes goads a man to seek greater understanding and wisdom.

A sorrow is a loss of some person or thing, and is experienced only by those who possess, and to the degree that they have projected themselves into the form or personality of that which is gone. Sorrow is natural while forms are natural, and as long as men invest them with reality. But each loss sustained may be new freedom gained, if the Ego thereby extricates himself from some form of dependency, that is, some dependence on form. Bodies on any plane may be considered working hypotheses expressed in terms of matter. He who regards forms as serviceable illusions to be assumed while dealing with lesser intelligences can lose nothing in the death or destruction of any form soever. No ideal ever perishes for such an one, no hope ever fails; he lives in the realm of reality, and depends, or relies on the Self.

Both dependence and independence are relative perceptions, defined by the co-efficients of material existence. Above and beyond both, the natural compatibility of souls finds expression in that interdependence which is communion, and which most nearly approximates the universal unity of Spirit. It is the dim dream of this primal, spiritual unity that draws men to brotherhood, that speaks through their counsels of cooperation, and lives in their desire to serve human ideals. All united effort by men, for whatever purpose, toward whatever goal, refers, by the single fact of confederation, to the league of the human spirit with Life.

Men seeking to answer a social need associate together, and a movement is launched. But let the work assume too definite an organizational pattern, and—such is the materializing mentality of the times—a transformation takes place whereby the original aim loses coherence, and a new purpose, that of perpetuating the or-

ganization, gradually takes hold. In extreme forms, this confusion of means and ends results in unreasoning allegiance to dogmas and a misdirected zeal which, by reason of serving the external organization only, is an actual disservice to the inner spirit.

If associations of men are to be protected against such soul-killing materialization, if the original high purpose is to remain the chief active aim, if those who join are to be encouraged to serve that aim with undivided effort,—then must the enterprise possess a formula of operation to which the *spirit of man* can ally itself without reservation or restriction. All lesser bonds—of desires, feelings or ideas merely—are not attached to eternity, so to say, and must sooner or later break and be cast away.

The spiritual bond between men rests in truth, in the highest truth, and it is this bond which unites the company of souls engaged in the Theosophical movement. It is a bond predicated on the brotherhood of all life, fulfilling the natural laws of harmony and growth, and promoting soul evolution by requiring the exercise of spiritual powers and the attainment of divine wisdom. That covenant, made between man and the Higher Self, and faithfully kept, sustains the Ego through all the trials of conscious evolution, until every last shackle is shattered forever, and the soul is free and independent—and as one with all that lives.

STUDY AND GROWTH

Intellectual acquaintance is well enough for those who are entertained by that sort of thing, but those who seek *self-knowledge,* who will not be satisfied with anything else, go not by that road. Self-knowledge is the first desideratum; the other is incidental, and useless without the first. The first requires whole-heartedness, self-discipline, constant service, unflagging determination. It is undertaken only by determined souls and continued by increased heroism—of such are the immortal heroes of the ages. The second can be followed by any schoolboy, and is necessary to some extent, as an equipment for the sake of others, but unless subservient to the first, it is useless as a means of growth. The general tendency is toward "intellectualism," and it is easy to follow that line of acquisition. The effort should therefore be to present and practise the study that leads to growth, using the "processes" only to assist the understanding. The opposite is too generally the practice. There are Theosophists in name and Theosophists by nature; they are different. —R.C.

ON THE LOOKOUT

Psychic Assault On Materialism

The researches of Dr. J. B. Rhine and his Duke University associates, first with extra-sensory perception, ESP, and next with precognition, or foretelling future events, have demonstrated what in Eastern psychology is called the *maya* or illusory character of matter, space and time (Theosophy xxvi, 382). The facts of ESP and precognition are supported by enough experimental evidence to give them validity in the eyes even of an empirical scientist. "Science," that is, the orthodox scientific authorities—claiming an authority higher than Truth!—do not seem overanxious to receive these psychic powers as facts, since Dr. Rhine's discoveries promise to upset a few cherished gods in the materialist's pantheon (Theosophy, xxviii, 230). ESP, or clairvoyance and telepathy, show that for some part of the human being matter is permeable and distance does not exist, thus controverting what have long been regarded in modern science as basic laws of matter and motion. The investigation of precognition has led to the concept of "psychokinesis," a term coined by Dr. Rhine, meaning the control of material events by mind. Theosophists recognize here what Mr. Judge referred to in the *Ocean of Theosophy* as the "power of effecting an impulse on matter by the use of that which is called *Manas*."

Revolution in Theory

It is not difficult to imagine the revolution this last concept, if accepted, would cause in modern scientific theory. What becomes of the influence of heredity and environment on human evolution, if mind has power over matter? The Duke University scientists have concluded that a simultaneously formed thought can control an event as it is happening. If this be true, how absolute are physical laws? In fine, psychic research has placed physical science in the same embarrassing position dogmatic theology was in when modern science began its crusade for facts. Science now has a choice between dogmas proved untenable and the facts which prove them so. If she clings to the old dogmas, she deserts truth for superstition. If, as was her argument against the Church, she respects facts before all theories, she has now to consider the facts of psychic phenomena, and establish hypotheses to explain them.

Madame Blavatsky, in presenting Theosophy in the modern era, plainly pointed to the choice that Science would have to make. But she did more, for she outlined the major doctrines of true science, the science of the ages, and asked only for a fair trial of their truth.

Theosophy has not yet received its due recognition, even in the world of science, where, it is commonly supposed, men are devoted to impartial truth. But when psychic research is pursued as Dr. Rhine is pursuing it, on the basis of empirical facts, and when that research leads to inescapable conclusions about the latent powers in man—we may know that a reform is proceeding in materialistic science which will bring it closer to true psychology and philosophy.

The latest development along these lines touches the core of all philosophy, the question of the soul's immortality. Through their *Journal of Parapsychology,* Dr. Rhine and his co-workers have announced a scientific method for inquiry into the problem of life after death (New York *Herald-Tribune,* Feb. 27). They assert that extra-sensory perception suggests an objective explanation for phenomena heretofore offered as supernormal evidence of the survival of the soul. The *Tribune* reports, "they do not offer anything revealed by the extra-sensory perception tests as evidence of survival, but they point out the proved extra-sensory faculties offer a means of exploring in a purely quantitative way a realm beyond matter and energy phenomena, and that this realm may be the one in which the spirit exists—if it does exist."

A Logical Chance For Soul Survival

Dr. Rhine declares, "A type of lawfulness peculiar to mind and contrary to physics is increasingly evident in the extra-sensory perception and psychokinetic researches":

> Without these researches and with only the facts of the biological sciences to go on, it is hard to see how any kind of immortality would be possible. The brain-dominating, or cerebro-centric view of personality, would not allow it. The brain is too primarily and too completely the center of man. But if the psyche is a force and a factor in its own right, with laws and ways peculiarly non-physical, the survival hypothesis has at least a logical chance.
>
> If the mind is different from the physical brain system, it could have a different destiny, could perhaps be independent, separable, unique. This degree of simple possibility must not, of course, be mistaken for probability; but the mere logical possibility is itself very important. . . .
>
> While it could be that some order of ESP might function in an incorporeal state of existence and not appear in the normal lifetime (and vice versa), it is certainly most reassuring to the investigator of the survival hypothesis to know in advance that this capacity is demonstrated to be a fairly common one, perhaps possessed by all persons, even though too easily inhibited to show up in the tests now in use. . . .

"Hope Sees a Star"

> We have to know, then, that man possesses ESP and PK capacities in order to make any tentative conception of an existence beyond the transitions of bodily death a reasonable one. Without them, such survival could not occur and be discovered. . . .
>
> Is it not then provocative, to say the least, to discover certain capacities of mind that appear to operate beyond the boundaries of space and time within which our sensorial, bodily system has to live and move? Here, surely, if ever, "hope sees a star" and the urge toward an inquiry into the question of survival receives valuable impetus and encouragement.

Theosophists would answer, It is most provocative to find that man's physical body is transcended by independent mental action, although the discovery is more properly a re-discovery of ancient teachings in regard to man's constitution. So far, as said above, Dr. Rhine's work has shown human powers capable of conquering the dimensions of our physical universe. The mental and psychic faculties are great and powerful, but they are surpassed in their turn by the perfected human will, in the person of such Beings as the Masters of Wisdom, who have power over space, time, matter, *and mind.* It is They who send Theosophy to men, through periodical Messengers, the last of which was H.P.Blavatsky. Confidence in the principles of Their Teaching enables the theosophist to proceed in his individual study and verification of occult science, the science of the soul, with much the same spirit of free aspiration and hope that gives "impetus and encouragement" to Dr. Rhine in his work with "parapsychology." The only difference is that while Dr. Rhine would probably say with Whitman—

> Joyous we too launch out on trackless seas,
> Fearless for unknown shores.

—which epitomizes pure empiricism of a constructive nature, the theosophist knows that he may chart his course with the assistance of experienced navigators on the Ocean of Life.

Experiments with Bees

E. Arefyeff, a Soviet scientist and bee expert connected with the Maikop Agricultural Research Station, has added raw materials, fruits, fruit-tree leaves and aromatic grasses to the nectar the bees obtained from flowers, and found that the bee can make good use of these products and blend their essence with the honey. The Moscow *News,* quoted by the New York *Times* (March 23), reports:

> Arefyeff's contribution is the addition of new raw materials to the nectar the bees obtain from flowers. . . . One of the first results obtained by using fruits was a honey rich in vitamin C and possessing all the fruits' nutritive properties as well as their taste and color. Since honey is an excellent preserving agent, the highly concentrated fruit juice of which it consists retains all its properties for a long period of time. . . .
>
> Arefyeff and his co-workers did not stop at vitamins, nor did the bees. Quinine, streptocide, sulfidin and other medical preparations yielded honey with corresponding medical properties. . . .
>
> From Baku [the *Times* adds] comes a report that E. Shishkin, director of the Republican Bee Nursery, has had similar success in increasing honey's vitamin content by feeding vitaminized syrups. It is reported that he also has established that the properties of vegetable, fruit and berry juice and fresh milk can be preserved in honey for long periods.

The Bee, a Unique Insect

We do not imagine that these scientists paused to reflect upon the bee's mysterious power to extract the life-giving and life-preserving essence from variegated natural products and to combine these virtues into honey. But Theosophy assigns to the bee a special place as one of the highest evolutionary products of the insect kingdom. In the *Ocean of Theosophy,* Mr. Judge says, "neither the bee nor the wheat could have had their original differentiation in this chain of globes, but must have been produced and finished in some other from which they were brought over into this." Experiments on the bee, like similar experiments performed on the plant kingdom by men like Luther Burbank, are examples of what man's intelligent "interference" in the lower kingdoms can accomplish. The results of experiments along ordinary scientific lines are a mere mite in comparison to what might be accomplished by experimenters with occult knowledge.

Occult Factors in Food Production

The occult factors entering into the production of food are set forth in the third chapter of the Bhagavad-Gita, and Mr. Judge in his *Notes* declares that—

> *right food,* productive in the physical organism of the proper conditions enabling man to live up to his highest possibilities, alone is produced in that age where the real sacrifices are properly performed. In other places and ages food is produced, but it does not

> in everything come up to the required standard. In this age we have to submit to these difficulties, and can overcome them by following Krishna's instructions as given in this book. . . . the distinction is made between food naturally produced without, and that due to, sacrifice, for he says, "For, being nourished by sacrifices, the gods will give you the *desired* food." Carrying out the argument, we find as a conclusion that if the sacrifices which thus nourish the gods are omitted, these "gods" must die or go to other spheres. And as we know that sacrifices are totally disused now, the "gods" spoken of must have long ago left this sphere. . . . They are . . . certain powers and properties of nature which leave the world when the Kali Yuga or dark age, as this is called, has set in. . . . In such an age as this, the ritualistic sacrifice of a different age which has indeed a magical effect becomes a sacrifice to be performed by each man in his own nature upon the altar of his own heart. And especially is this so with theosophists of sincerity and aspiration.

External nature is an index and a reflex of inner metaphysical and spiritual forces, called "Gods"—some manasically conscious and some unconscious, such as the elementals, for example, which reflect the responsible and awakened intelligence of higher beings. Man, a self-conscious "god," is ever guiding and influencing the elemental beings, whether he knows it or not. If his influence is disruptive of natural law and harmony, then the only forces which are attracted within this earth sphere are powerless to produce the *desired* food. On the other hand, if man's influence on nature is of the "sacrificial " quality of beneficence and benevolence, then he attracts and aids those "gods" who, like the bees on the physical plane, are capable of transmuting the raw material of nature into life-sustaining nectar. (For other material on bees, see THEOSOPHY, XXVIII, 422.)

A PROPHETIC DREAM

Prophetic dreams, Theosophy teaches, "are impressed on our memory by the Higher Self, and are generally plain and clear: either a voice heard or a coming event foreseen." The following incident, reported by a London dispatch (Feb. 22), is an example:

> Four American gunners, who had baled out of a crippled Flying Fortress were astonished when they knocked on the door of a home in East Anglia.
>
> "I've been expecting you," said a woman, answering the door. "Won't you come in?"
>
> The gunners, mumbling apologies, walked inside, found the table laden with hardboiled eggs, toast, marmalade, coffee. . . .

"I dreamed last night that a Flying Fortress crashed nearby and four men came to the door," the hostess, a Mrs. Buckingham, explained while the Americans stared in amazement.

"I didn't want to see it come true, but I wanted to be prepared."

The incident was reported by the army newspaper, Stars and Stripes, which identified the Americans. . . .

"MYSTERY CITY"

The teaching of Theosophy that buried deep beneath our mother Earth lie the vestiges of very ancient and now forgotten cities and civilizations finds further confirmation in a recent discovery by Soviet scientists. We quote a news report which appeared in the New York *Times* of April 25, and which is entitled: "Russians Find Old City Under Turkestan Building."

A Soviet expedition has discovered a "mystery city" that flourished from the first to the twelfth century, when it was razed by Genghis Khan, under an electric power station in Russian Turkestan, The Soviet War News, published in London, said today.

No reference to the city appears in any available historical material. However, the excavation, carried out by the Soviet Institute of History of Material Culture, revealed a troubled history dating from the seventh and eighth centuries, with traces of destruction coinciding with the Arab conquest of central Asia.

Below the city's strata Soviet scientists have found traces of a still older civilization of the Anau type belonging to the thirtieth or twentieth century before Christ.

That there are such remains of very ancient civilizations in Turkestan finds direct corroboration in a footnote on page xxiv of the Introductory of the *Secret Doctrine*:

According to . . . tradition the now desolate regions of the waterless land of Tarim—a true wilderness in the heart of Turkestan—were in days of old covered with flourishing and wealthy cities. At present, hardly a few verdant oases relieve its dead solitude. One such, sprung on the sepulchre of a vast city swallowed by and buried under the sandy soil of the desert, belongs to no one, but is often visited by Mongolians and Buddhists. The same tradition speaks of immense subterranean abodes, or large corridors filled with tiles and cylinders. It may be an idle rumour, and it may be an actual fact.

Additional light on the entire subject of buried cities may be found in Mr. Judge's article, "Cities Under Cities," reprinted in this issue.

From the "Passing Parade"

The idea of former continents, of vast areas of land now beneath the ocean, of civilizations whose ruins are unfathomable, cannot fail to have a fascination for the imagination, a glamour which is scarcely affected by evidences for or against its reality. But when to this primal appeal are added hypotheses, propositions, and facts, which tend to prove that former continents have existed, then man is confronted with what a recent radio program described as a "fabulous, mind-shaking possibility," that "on some forgotten hour, an entire civilization, a huge nation, millions of people, together with a whole continent, once disappeared from the face of the globe itself."

The program was John Nesbitt's "Passing Parade," heard over major networks on April 20, and the speaker went on to mention the strange behavior of the lemmings, one of the dramatic stories of animal migration that forcibly points to a submerged continent in the Atlantic (*S.D.* II, 782); Plato's story of Atlantis; and the flood legend in the Bible "perhaps hiding a clue to some almost forgotten record of a time when a whole section of the world sank under the sea." (Students may follow up the subject of the universal flood legends and their meaning by referring to the section, "A Few Words about 'Deluges' and 'Noahs'" in the second volume of the *Secret Doctrine.*) Next the "Parade" offers a brief description of the continent of Atlantis and the Atlanteans, after which occurs the startling statement:

> But what stops all guessers dead in their tracks, is that there appears to have been *another* continent in the Pacific, or great group of islands, that no longer exist.

"All We Know"

Forthwith, the discussion launches into the mystery of the Easter Island statues, whose height and physical features bear no resemblance to the South Sea Islanders today, and concludes:

> The final clue is as unsatisfactory as all the rest, but it cannot be overlooked. And that is that the native name for Easter Island . . . the word that has come down through hundreds of generations of Island natives . . . has a peculiar meaning. That meaning is . . . The Center of the World. . . . That is all we know.
>
> All we know about a Continent that may once have existed; called Atlantis; or a connected group of lost islands centering around Easter Island; yet this much is clear, and beyond doubt—that a whole race of people, a whole civilization suddenly disappeared from the Passing Parade forever.

The "Passing Parade" is to be congratulated for presenting true information, unadulterated by the addition of damaging innuendoes, for the truth makes its own converts, if it is not "obscured by that which is not true."

"All we know" is not, however, all that can be known, for the mystery of Easter Island is one only as long as the theosophical scheme of evolution is unknown and unexamined. The *S.D. Index* lists over a dozen references to Easter Island, which relate the Island —part of the third continent, Lemuria—to the general teachings of Theosophy concerning the seven races of men and the seven continents which successively appear in order to house those races. Subsequent discoveries concerning the Island have been reported in Lookout, THEOSOPHY X, 366 and XXIII, 184.

A KEELY FABLE

The story of John Worrell Keely, famous in the last century as the discoverer of "Etheric Force" and the inventor of the "Self-Motor," was revived recently by *The American Weekly* (May 28), with that periodical's familiar mixture of sensationalism and truth. After a dramatic presentation of some of the highlights of Keely's life, chiefly John Jacob Astor's introduction to the Keely Motor (which Astor endorsed), the *Weekly* describes the investigation of Keely's laboratory after his death in 1898. A quartet of scientists found, buried in the cellar, "an enormous 3-ton steel sphere which tested up to 28,000 pounds air pressure. From this huge reservoir, pipes, secreted in the cellar, ran to vents under the laboratory floor connecting Keely's marvelous machines with the mysterious, hidden engine below"—

> "Compressed air," the investigators decided. "When he walked around that room upstairs he stepped on valves hidden under the carpet and started those various contraptions going. His 'etheric power' was just so much compressed air!"

"A GENIUS BY ANY MEASURE"

Thus, the great secret of the vibratory oscillator was concealed under the carpet all the time, and the "shrewd financiers," to quote the *Weekly's* term, as well as electrical engineers and other scientists who examined the apparatus, never, in their most painstaking searches, happened to stumble on the truth right under their—feet! Of such stuff are fables made.

"The Case of the Pious Humbug," as it is titled, concludes:

> Yet, today all the world talks of "cracking the atom," releasing a world-shaking "atomic energy" which will fire cannon, run machinery and provide unlimited power for all the ships, trains and planes on the globe.
>
> Did Keely—a genius by any measure!—catch a glimpse of the atom's secret and then, unlettered, scientifically uneducated, fail to translate it into workable machinery?
>
> Or was he a deliberate swindler, one of America's cleverest bunk-artists?

"A Natural-born Magician"

It is not ordinary historians, nor yet men of science, who can explain Keely's strange discovery and stranger fate, for the force he worked with pertains to occult science, and thus the reason for his "failure" concerns occult law. We can well imagine that his real history, so far as it has been told, is contained in the section devoted to him in *The Secret Doctrine.* There Madame Blavatsky writes (1888), "Some twelve years back, during the Philadelphia Centennial Exhibition, the writer, in answering the earnest queries of a theosophist, one of the earliest admirers of Mr. Keely, repeated to him what she had heard in quarters, information from which she could never doubt":

> It had been stated that the inventor of the "Self-Motor" was what is called, in the jargon of the Kabalists, a *"natural-born* magician." That he was and would remain unconscious of the full range of his powers, and would work out merely those which he had found out and ascertained in his own nature—*firstly,* because, attributing them to a wrong source, he could never give them full sway; and *secondly,* because it was beyond his power to pass to others that which was *a capacity inherent in his special nature.*

"The Coming Force"

In this section, "The Coming Force, its possibilities and impossibilities," it is plainly stated that Keely was "not allowed to pass a certain limit," and the reason given is that "the results obtained from the *fifth and sixth planes* of the etheric (or Astral) Force, *will never be permitted to serve for purposes of commerce and traffic.*" This, however, is not a reason, unless one understands that behind occult science (which Keely approached in theory and fact) stands philanthropy. The occult scientist or Adept becomes such for reasons and by methods quite foreign to pupils of mate-

rial science, for while physical scientists have resolutely subtracted the human element from the laws and phenomena they study, the student of occultism considers man and nature together, as interacting under the same universal law and toward the same one goal.

"EXACT" VERSUS MORAL SCIENCE

Since brotherhood is the highest law of occultism, and the practice of brotherhood the sole means of proving or mastering that science, the Adepts in their investigation of natural and human history are governed by the principle that no fact is interesting, "except in the degree of its potentiality for moral results, and in the ratio of its usefulness to mankind." In writing to a theosophist in the last century, one of the Adepts thus contrasts "exact" and moral science:

> In conformity with exact science you define but one cosmic energy, and see no difference between the energy expended by the traveller who pushes aside the bush that obstructs his path and the scientific experimenter who expends an equal amount of energy in setting a pendulum in motion. We do; for we know there is a world of difference between the two. The one uselessly dissipates and scatters force; the other concentrates and stores it; and here please understand that I do not refer to the relative utility of the two, as one might imagine, but only to the fact that in the one case there is brute force flung out without any transmutation of that brute energy into the higher potential form of spiritual dynamics, and in the other there is just that. . . .
>
> Still less does exact science perceive that the building ant, the busy bee, the nidifacient bird, accumulates each in its own humble way as much cosmic energy in its potential form as a Hayden, a Plato, or a ploughman turning his furrow. . . . The hunter who kills game for his pleasure or profit, the positivist who applies his intellect to proving that *plus* multiplied by *plus* equals *minus,* are wasting and scattering energy no less than the tiger which springs upon its prey. They all rob nature instead of enriching her, and will all in the degree of their intelligence find themselves accountable.

"Exact experimental science has nothing to do with morality, virtue, philanthropy—therefore can make no claim upon our help until it blends itself with metaphysics," declared the Teacher, adding that the truths and mysteries of Occultism, constituting a body of knowledge which is "of the highest spiritual importance," are both profound and practical, and are given to the world, and especially to theosophists, *for their practical bearing on the interests of mankind.*

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to the

GENERAL REGISTRAR, UNITED LODGE OF THEOSOPHISTS,
Theosophy Hall, 33rd and Grand Ave., Los Angeles 7, Calif.

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PAPEETE, TAHITI — Rue du Docteur Fernand Cassiau
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THEOSOPHICAL PUBLICATIONS

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